Ore 'n-gulye-tōkitin náiṇosi.

Enyaal il-mórnak oo 'ṅgoroyok ol-kumbau áituahalaki e-makat o ol-kumbau loo-'l-muran. Netii 'l-oook too-'n-gumeshi ol-kumbau oidoṅgo, nóji en-giengi. Netii sii kulikae oook too-'l-mótio.

Ēok sii 'l-muran, kake mōok pōkin. Menyaal ninje 'l-ayok araki 'n-doiye ol-kumbau, nemeok; etoni aka.

Metumu il-Maasae ol-kumbau, amu meiyólo aatutura; kake einyaṅgu too-'l-meek, áinoye eng-ervo oo 'n-dare taasti.

Meniraki 'l-Maasae 'l-meek in-giahu supati, 'n-giahu oloiṇa aka oo nemeata kulle, oo náiba 'l-asho, ninje aka eniraki 'l-meek, oo 'n-dare mórnak oo 'n-daasti.

Ntok sii 'l-mórnak in-aishi, neinyaṅgu 'l-maruaa o en-jói too-'l-meek.

'N-gera aka náinos en-aisho najoo. Ē-iki en-diki nainos il-mórnak te-'n-aisho najoo il-changaro aka.

in gourds. Some drink it pure; others mix it with milk [1].

There are a few other things which the Masai eat.

Some old men and women chew tobacco mixed with salt and *Ocimum suave*, whilst others sniff ground tobacco up their nostrils: this latter is called snuff. Others again smoke pipes.

Those of the warriors who like it also take snuff. The boys and girls, however, neither take snuff nor chew tobacco [2].

The Masai do not grow tobacco themselves, for they do not know how to dig. They buy it from savages, exchanging it for butter and lean goats.

The Masai do not sell good cattle to the savages; they only give them barren cows, or those which have no milk, or which do not care for their calves. These and old or lean goats and sheep are the only animals they part with.

The old men drink honey-wine, and they purchase from the savages two kinds of beer, called Ol-marua and En-jói.

It is only the children who like wild honey: old men eat the comb full of grubs [3].

[1] This custom is also common among the Bari (Kaufmann, *Schilderungen*, p. [illegible]).

[2] In olden days it was the privilege of rich old men and their chief wives only to take tobacco, which was called ol-chani loo-'ng-onyek, the eye medicine.

[3] The Masai obtain their honey by following the Cuculus indicator bird.

/100 cont./

After a battle of the Masai among themselves, the conclusion of peace is that the speakers, in the presence of a number of warriors of both parties, exchange their skin capes and sandal thongs. This is called etabeachage engitie — exchange of skin capes.

The length of the stretches covered on war expeditions, in comparison to that of their neighbors carrying on agriculture, is often astonishing. Performances of 60 to 80 kilometers a day, three or four days in succession, are by no means exceptions. If one considers, however, that the training of warriors consists only of marching, that, aside from their weapons, they carry nothing heavy, and before their marches, as well as during them, they partake copiously of stimulants, their performances in no way exceed those of a German infantry troop. The tales of the caravan people relate miraculous things about the speed and endurance of the Masai warriors, and even European travelers have contributed to the spread of this legend in that they compare the physical performances of the Masai with those of the Europeans in the tropics. The untenableness of such a comparison is obvious. One also often hears how the Masai are admired for their alleged ability to be able to give up the drinking of water on their marches. Presumably this rumor arose from the fact that these people, in contrast to other tribes, never carry a gourd bottle of water on their long migrations. The Masai, however, knows perfectly every little spot of the steppes, he knows every rocky basin, every tiny spring, he also knows where an apparently dry brook bed carries subterranean water. Where water has collected in old hollow trees, and especially in baobabs, this is accessible to him through a series of steps made out of foot-long tags bored in horizontally. Finally, there are a number of water-rich roots and tubers, which, chewed, are very well suited by their water content to quench thirst. They serve him, /104/ just as the wild honey, not infrequent in the steppes, also serves as food on the march. A curious bird, the honey indicator (Cuculus indicator, called ol jeheeni by the Masai), leads the Masai to the concealed honey holes. As soon as it sees human beings it calls with a strident sound and then flies slowly to the nearest honey place, to which the people follow it in order to take out the honey. If the amount found is still not sufficient for the warriors, they bury the chewed comb, whereupon the bird, after

701 /[illegible]/

182 a little while, will then lead them farther. Otherwise they leave it

222 the rest.

(725) When the warriors of an [illegible] notice that their bones are

701 getting old and the ol barnot surpass them in strength, they agree

561 that it is now time to think of marriage. After they have obtained

582 the permission of the speaker and then that of the chief, one after the other leaves the warrior association, each one shortly before his

701 wedding. He announces his retirement by means of a feast, the [illegible]

561 [illegible], that is, an slaughtering with a tournament. To this

574 all the inhabitants of the nearest kraals are invited and are shown hospitality with the meat of one or several head of cattle. As soon as these are killed, each warrior cuts off a piece of meat for himself and devours it behind a bush standing somewhat apart. Then each of those present receives his share, while the remainder is strung on sticks two meters high. For these the warriors fight with the girls and women in a game in which the latter vigorously swing the sticks, before which the former has more fear than the weapons, somewhat

[526] accustomed to beatings. Then the younger ones amuse themselves and play, for instance, tag ([illegible]). Before there is thought of de-

[571] parture, about five o'clock in the afternoon, a married man and his principal wife go to the host and make the following speech: "[illegible]"; in translation I say, you are no longer Ol meshuki, but Ol moruo, take care of your cattle and your goats and sheep and watch over them well, leave the occupation of the warriors, now you are ol moruo, refrain from all things of the warriors, now you are ol moruo.

701 After this feast it is up to the warrior whether he takes part more

561 or less regularly in the expeditions of war. As a rule he soon marries

(582) and lives with his wife either in the father's kraal or in the warrior kraal until all his contemporaries are married. Only then are they

(571) considered ol moruo: each one builds his own kraal and removes

(145) clothing, ornaments, and braid of the warriors. He is now at the end of the twenties, his best strength has been spent. In general the Masai, just like all members of the black race, spend their lives very quickly, they age early, without ever attaining a really advanced age.

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212.

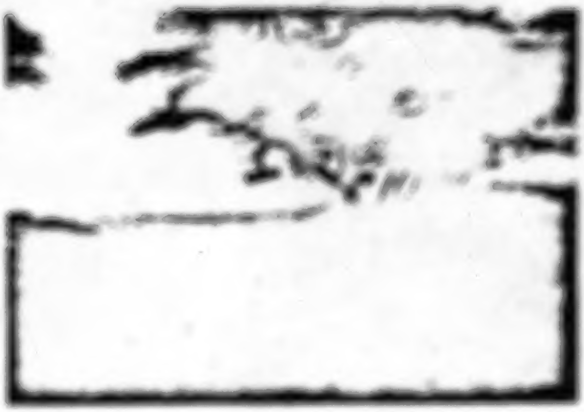


Figure [illegible].

[illegible]

21:Huxley Q.T-5 (no date) 1960 FL11 Luo
Masai FL12

Mau is the source of all the rivers watering the western half of Masailand, Kipsigis and part of the Rift Valley. The birthplace of innumerable streams, it is, in theory, protected by its status as a forest reserve.

Looking out from the small yellow aircraft expertly handled by June Wright, one of the best commercial pilots in East Africa, one could quickly see how different theory was from practice, here as elsewhere. In a forest reserve no one is allowed to fell trees, cultivate, start fires or graze livestock. In less than half an hour, I counted seventeen active fires and saw the shambles created by innumerable others. Whole ridgebacks of the mountain, sticking up like black spines, were so bare as slag-heaps and already rumpelled and creased by gully erosion. Older fires were still smoking in some of these devastated areas; one could see the forest being eaten into like a great fur pelt attacked by moths.

As sure as fate, one day there will be no more water for cattle in the streams below. 'God is punishing us,' will say the Masai: but it will not be God, it will be themselves. The streams are already shrinking and the Masai are driving their herds farther into the hills to find grazing. They cannot take cattle into forest and so they burn a way in. They are creeping upwards, spreading destruction as they go in order to escape the consequences of destruction they have already caused.

Other fires are started by honey-hunters who burn down trees to smoke out the bees. Often, in the forest, you can see blackened hollow cedars and olives killed by fires tucked into the roots. If the foliage is dry and the wind right, the fire will spread and get out of hand.

And then there are 'accepters': a clumsy term given to men of other tribes who are settling in Masailand, family by family, with the permission of Masai elders. They are tenants: but it is very unlikely that they will ever go.

In South Nyanza and in Kipsigis it is reckoned that upwards of two thousand families a year are crossing the southern border into Masailand and Tanganyika. In recent years a good many Masai have married Kikuyu or Kamba wives because so many of their own women are sterile; at one time there was quite a trade in Kikuyu girl-children, exchanged for cattle.